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He Is Risen



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As Christ was raised up from the dead...even so we
also should walk in newness of life.

Romans 6:4

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To present the Christian Philosophy of Civil Government as opposed to the secular theory that governments are not subject to God, but derive their authority solely from the consent of the governed. To present and defend the need for recognizing God's law and the authority of Jesus Christ in our national life and to oppose all efforts to remove the Bible from the public schools, abolish our Civil Sabbath laws, eliminate prayers from our legislative halls, prohibit chaplains in the armed forces, and the efforts to remove all other Christian features connected with our Government. To promote the cause of sobriety and righteousness in all areas of American life and to seek the uplifting of the moral tone of our society. To oppose Communism by presenting in a positive way the only force which is great enough to withstand Communism—which is the Gospel of Jesus Christ in its application to national and international life.

Executive Secretary—Rev. J. Renwick Patterson, D.D.

Editor—Rev. J. Renwick Patterson, D.D.

Contributing Editor—Rev. David M. Carson

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The Editor's Page

LET PENNSYLVANIANS SAY "NO" TO PARI-MUTUEL HARNESS RACING

Voters in 13 counties in Pennsylvania will be voting on the proposed Harness Racing Pari-Mutuel Betting Referendum at the primaries on April 26. The far-reaching effects of such legislation makes it imperative that all voters take a good look before leaping. Legalized gambling is morally wrong—and this in itself is sufficient for the Christian to know how to act on it.

There are other questions also worth thinking about. One is the matter of taxes. It has been suggested that the measure will provide "a substantial source of revenue". The sum of \$5 million per biennium for the next ten years has been mentioned as a possibility. This sum would not be sufficient, on the basis of the Governor's 1960-61 budget, to operate the state government for half a day. Someone has figured out that if each person in Pennsylvania were to give as little as 23 cents a year, it would more than equal the proposed income from legalized gambling.

In Rockingham Park in New Hampshire, which operates fifty-four days a year, reports the *Christian Science Monitor*, about one hundred local citizens are employed during the racing season. From this track the state of New Hampshire received for its unemployment fund a total of \$217,057 from 1949-53. In the same period during the many months the track was idle, the state paid unemployment insurance to these race track employees to the sum of \$484,016, which was more than twice the amount received.

The May, 1950 issue of *The Annals of the American Academy of Political and Social Science* states that "any form of gambling greatly increases its illegitimate offspring.

Today it is well recognized that book-making has increased enormously

since pari-mutuel machines were legalized in twenty-three states, although the conviction was that it would be uprooted."

From the gambling income the state will receive only 5% to cover all the costs of its Harness Racing Commission and its efforts to police the activity, while 95% will go into the hands of the gambling promoters. Thus, as stated in an editorial in *City and Suburban Life*, Bellevue, Pa., it will put "an excessive amount of money in the hands of unscrupulous men who influence unscrupulous politicians to pass unscrupulous laws."

About twenty-five years ago the state of Texas established a racing commission and legalized pari-mutuel betting at race tracks. After being in operation only four seasons, so it is reported, the legislature voted the commission out of business and closed the tracks. The increase of the number of robberies, embezzlements and other crime, together with the adverse effects on legitimate trade when the racing season was in progress, were the main reasons for outlawing pari-mutuel gambling in Texas.

Governor LeRoy Collins, of Florida, states, "Florida would be better off if it had no pari-mutuel betting."

In the states where pari-mutuel betting has been tried it has been found woefully wanting. Once entrenched in a state, however, it is almost impossible to uproot it. Pennsylvanians will do well to heed the experience of others and thus avoid the bitter disappointment and disillusionment that have come to others on this issue by voting "NO" on this issue, come April 26.

LETTERS YOU SHOULD WRITE

You should write to your congressman now, urging his support of the Williams Bill, H.R. 1075, which has been re-

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CLAIMANTS FOR SUPREMACY

Rev. Delber H. Elliott, D.D.

(Chapter two of the book, DOOM OF THE DICTATORS)

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

Matthew 4:8-10

Opposing Champions

The opening chapter of Revelation presents a matchless description of the conquering Christ, "the faithful witness." "His head and his hairs (were) white like wool"; "his eyes (were) as a flame of fire"; "his voice as the sound of many waters" and "his countenance (was) as the sun."

Christ's adversary, the devil, is the other great claimant for supremacy. He is an antagonist of no mean ability. He is described as "the god of this world," "the prince of the powers of the air," and "Satan which deceived the whole world." He possesses supernatural power. He sent storms and destruction in his efforts to turn Job against God. His cohorts are legion. Mary Magdalene was possessed by seven devils and a legion of them inhabited the wild man of Gadara.

But in every contest Christ proved His supremacy. The demons were cast out of Mary and out of the Gadarene. To His disciples "he gave power and authority over all devils." The seventy returned and said: "Lord, even the devils are subject unto us through thy name." In the Revelation we read that Christ "went forth conquering and to conquer." The Apostle Paul wrote, "We are more than conquerors through him that loved us."

Denying the Absolutes

The dictator philosophy knows no absolutes. Truth is whatever public opinion says it is at the moment. What was immoral a generation ago may be moral today.

During a recent trial in Communist China, a prisoner was asked by the Communist judge to give a definition of truth. His answer was that truth is an equation between the mind and the thing. The judge answered: "No! Truth is what the Party declares it to be. That is why you people of the western world believe that we contradict ourselves when we say one thing one day, and another thing another day. What the Party tells you is true for Monday is true on that day; if they tell us another thing is true for Tuesday, then it becomes true for Tuesday, but not necessarily for Wednesday."

We cannot change black to white either by a vote of the people or by a decree of a dictator. Would we have had the Ten Commandments if Moses had left them to a vote of the people? What would have become of the Sermon on the Mount if Christ had first submitted it for the approval of those who later voted for His crucifixion?

Theft, murder, adultery, and false witness-bearing are wrong and will incur God's judgment even though mankind be unanimous in their support. There is no such thing as a middle-of-the-road position in matters of truth, honesty and morality.

A nation indifferent to truth, honesty and justice will spawn the opposites—falsehood, dishonesty, and injustice. The weak will be exploited by the strong, right will be crushed by might, liberty will give way to license, and God will be supplanted by human greed.

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HOW SHALL CHRISTIANS LOOK AT GAMBLING?

Rev. William J. I. Johnson

(This message by Rev. Johnson, pastor of the Parnassus Presbyterian Church, delivered to his congregation at the morning service on February 14, 1960, was broadcast over radio station WKPA of New Kensington, Pennsylvania.)

Fifty million Americans gamble regularly against odds that make it impossible for them to win. Nineteen million bet on the outcome of athletic contests or political elections. Fifteen million buy chances to win merchandise on punch boards. Fourteen million play the slot machines. People of this nation contribute what has been conservatively estimated at fifteen billion dollars annually to the interests that back such activities. The money involved in these gambling transactions each year is more than one hundred times greater than the sum contributed by all Christians of the West for the expansion of the missionary movement around the world.

There might be someone among you who says that the Christian pulpit should speak only concerning the Word of God and leave these questions of gambling, politics and corruption to the laymen. And you are right, at least in the first half of your assertion. From the Word of God you must have the guidance and the direction to understand the problems of our society, even as Jesus and the prophets spoke to life situations.

Turning then to the fourth chapter of the book of Hosea we read: "Hear the Word of the Lord, O people of Israel; for the Lord has a controversy with the inhabitants of the land. There is no faithfulness or kindness and no knowledge of God in the land; there is swearing, lying, stealing, killing, and committing adultery; they break all bounds and murder follows murder." These words were spoken at a time not unlike our own. In the 8th century B.C., before

the death of Jeroboam II, Israel was still living in the shadow of Solomon's glory and David's conquests. But the prophet could see through the outward opulence into the moral and spiritual degeneration of his people. "Hear the Word of the Lord, O people of Israel; for the Lord has a controversy with the inhabitants of the land". Hosea condemns the social evils, the crimes which men commit against their fellowman to satisfy their own greed, their lust for power or sheer selfish indulgence. "Israel has spurned the good"; there is a lack of moral restraint, and a persistent refusal to honor moral obligations. Time after time Hosea sums up the situation by saying that a harlot-spirit has led the people astray; a lying and deceitful spirit has them now in its grasp. The results of Israel's long continued unfaithfulness were two-fold: on the one hand their deeds no longer permitted them to turn to their God, and and on the other, even if they were now to seek to return, the Lord would not be found because he had withdrawn from them.

As H. Wheeler Robinson says:

"Sin creates its own penalties, alienating the good which might have brought deliverance from it, hardening itself to worse and worse deeds which dispense with the poor excuse of its own beginning. Sooner or later, it finds the universe arrayed against it; for sin is the challenge to the whole of things by the individual man, which is the sheerest and uttermost folly.

The prophet Hosea warned against the moral and spiritual degeneration of his

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quested by airline pilots and stewardesses to ban the serving of alcoholic beverages on airplanes.

You should write to your senators also, urging each to support the Thurmond Bill S. 1432, which is desired by airline pilots and stewardesses. Make your letter brief, courteous and to the point. Letters to congressmen should be addressed to the House Office Building, Washington, D.C. and those to senators to the Senate Office Building, Washington, D.C.

Write yourself, then ask as many others to write as you possibly can.

SENATOR NEUBERGER'S DEATH A LOSS TO THE TEMPERANCE CAUSE

The campaign to abolish the drinking of alcoholic beverages on airplanes suffered a real loss in the death of the late United States Senator Richard L. Neuberger of Oregon.

In both the 84th and 85th sessions of Congress Senator Neuberger introduced bills to prohibit the service and the consumption of liquor aloft. Senator Neuberger believed that the consumption of alcohol by airline passengers to be a compromise with safety, because it placed an unnecessary burden on flight crews, and because drinking on passenger aircraft creates a social problem.

He condemned as being inadequate the Federal Aviation Agency rules which became effective March 10, 1960:

(a) No person shall drink any alcoholic beverage aboard an aircraft unless such beverage has been served to him by the air carrier operating the aircraft.

(b) No air carrier shall serve any alcoholic beverage to any person aboard an air carrier aircraft if such person appears to be intoxicated.

He said, "In proposing these regulations, the FAA has indicated its recognition of the serious problem which is

presented by consumption of alcoholic beverages aboard aircraft. But the FAA proposals do little more than recognize this problem; they do not effectively get to the heart of it.

A total abstainer himself, he introduced a bill providing a comprehensive program "to inform and educate school children regarding the effects of tobacco and alcohol on the human body" with aid from the Federal government. "Our youngsters", he reasoned, "deserve at least the background to resist the daily outpouring in behalf of cigarettes and liquors."

S G N F R
T G E I G I U E
A R G S

There are an estimated 5,025,000 alcoholics and 3,000,000 problem drinkers in the United States.

There were 1,553,922 major crimes committed in the United States in 1958. Of the FBI fingerprinted arrests on file in Washington, 45.01% were caused solely by liquor.

There were 36,700 traffic deaths and 2,825,000 traffic injuries in the United States in 1958. In at least 30%, possibly 60%, of the fatal accidents a driver or an adult pedestrian had been drinking.

\$412,800,000 were spent in alcoholic beverage advertising in 1958.

\$10,760,000,000 were spent for alcoholic beverages in the United States in 1958.

\$4,064,527,882 was received by the Federal, state and local governments in taxes on alcoholic beverages in 1958, but the costs to government resulting from the sale of alcoholic beverages offset this 3 to 1, thus at least \$3.00 in costs for every dollar collected.

\$10,700,000,000 spent in current expense in educating 34,641,627 children and youth in our public schools in 1958, one dollar spent for liquor for every dollar spent for public school expense in 1958.

\$3,746,000,000 (1957) for churches, religious bodies and welfare activities. Three times as much for liquor as for these activities.

427,881 liquor outlets in the United States as compared to 309,449 churches, synagogues and temples.

These and additional startling facts—the very latest obtainable are contained in our current folder entitled *Facts About Intoxicating Liquors and What They're Doing to America*. These attractive and colorful folders may be obtained at the rate of 3 cents each, 250 for \$5.00, 500 for \$10.00 or 1,000 for \$20.00. Write for special rates on quantities of 5,000 or more.

National Reform Association
109 Monitor Avenue
Pittsburgh 2, Pa.

W. AGNEW BLISS

The death of Mr. W. Agnew Bliss, prominent business and civic leader, which occurred at his home, 362 Third Street, Beaver, Pa., March 20, removes another from the ranks of the National Reform Association Board of Directors on which he had served faithfully for many years.

Mr. Bliss, 78, was retired vice-president and a director of the Dravo Corp. He was also treasurer and a director of the Kidd Drawn Steel Co.

Mr. Bliss in 1953 was awarded an honorary doctor of laws degree by Geneva College for his civic and charitable work.

He was chairman of the board of the First Christian Church of Beaver; treasurer of Beaver Federated Churches; a member of the Beaver School Board.

He was also associated with Passavant Memorial Homes in Rochester; the Housing Authority of Beaver County; the Salvation Army in Rochester; Beaver Area Community Chest; Beaver Valley Concert Assn. and the Beaver County Branch of the Pennsylvania Economy League.

He leaves three sons, W. Agnew, Jr. and W. Scott, of Beaver, and the Rev. Sidney K. of Newton, Mass.; a daughter, Mrs. Winifred Endres, of Mercer; a brother, Curtis S., of Charleroi; and 10 grandchildren.

Although matters of health made it impossible for Mr. Bliss to participate actively in activities of the Board during the past few years, he was long a faithful, active and generous member. It will be difficult to find another of equal caliber to fill up the vacancy left by his passing.

HOW SHALL CHRISTIANS LOOK AT GAMBLING?

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own people. And he would have us understand the moral breakdown of a nation is the primary source of its wrecking and demise, since it usually precedes and causes economical and political decay. True to his utterances within a very short period Judah was conquered and Israel came under the domination of the Babylonian Empire.

We can see more clearly the truth of moral breakdown if we think of the individual rather than the nation: When a man goes to pieces, it's the moral part of him that goes first, his sense of right and wrong. Loss of character is more to be feared than loss of any possession. The Prodigal's greatest loss in the far country was not his material belongings, but his character. "Fear not them which kill the body, but which are able to kill the soul" (Matt. 10:28). This moral decay always starts from within. It's the inwardness of sin that creates the problem for man. It ushers in a process of decay which no material factor can stop—nothing but moral and spiritual regeneration.

So it is with a nation—one may almost risk saying that the ultimate cause of the decline and final collapse of every civilization has been first moral and spiritual rather than material. No nation

that is morally rotten can permanently endure. Morality bears the same relationship to a nation's life which the heart bears to the human body. When the heart stops, we die, never mind how well we may look, how luxurious or prosperous our surroundings. Morality is the heartbeat of a nation's life. When, instead of truth and mercy, there is lying, stealing, and killing, then does "the land mourn and ... languish."

Look at two examples—one of moral decay and the other of moral regeneration. The decline of the Roman Empire coincided with the moral decay of the Roman people. We disagree with Henry Gibbon who blamed the fall of the Roman Empire upon the growth of Christianity. The seeds of its destruction were sown long before the Christian Church was widely accepted among the citizenry of the Empire. But there was the brutalization of the people as evidence in the spectacular flow of blood in the arena. There was a lack of regard of human life as Roman society came to depend more and more upon slavery. Their ideals of the home and family life tarnished and faded. But even more deeply embedded in Roman life, (particularly with the influx from such tremendous wealth of conquered countries), was the belief that you could get something for nothing! Not only were there tremendous spectacles in the Colosseum for the people, but the Emperor regularly made provision to hand out free food to the inhabitants of Rome. Never was a populace more feared by its rulers than in Rome.

Now if Rome is an example of people losing their values, we can directly trace the roots of the Protestant Reformation to the moral regeneration that accompanied the pietistic movement in the 14 and 1500's in Europe. There was a new emphasis upon family devotions and tremendous appetite for knowledge of the Word of God. If such a humanist as Erasmus stopped short of the Reformation, other men like Melancthon, Zwingli and John Calvin came to the Reformation by way of this new hunger. Martin Luther was strongly influenced

in his home by the piety and devotion of his own parents which sparked in him a deep spiritual sensitivity.

So in any nation. The moral fibre of her people will determine her strength. Without this heart, the strongest, the most luxurious nation will be laid waste.

What then is the moral barometer of the United States? Let there be no question in the mind of any Christian that there are certain trends in the life of this nation that indicate a weakening of our moral strength. "The Lord has a controversy with the inhabitants of this land." It was true in the time of Hosea. Is it true in our time? The Federal Bureau of Investigation places the gambling rackets at the base of most of the big-time crime in the nation. And gambling in its simplest form is an attempt to get something for nothing. It becomes a disease. Adults can become conditioned to the habit of gambling. Senator Kefauver cleared all doubt from our mind that gambling is the taproot of crime in American cities of all sizes. It corrupts police and city officials, it supports other rackets, it breeds criminals, it bribes and threatens, in order to remove any element of chance where large sums are at stake. Every quarter played on a number or put into a slot machine contributes to the growth of crime, helps break down forces of law and order.

True, there are pastimes, like friendly bridge games, where nothing more than 65¢ is ever likely to be won or lost in an afternoon. There are others like bingo, where the amount risked by each player is small and the cause to which some of the money may find its way is worthy. But what about the effect on your youngsters who don't miss much that goes on, and look to their elders for guidance?

Perhaps when we come right down to it, gambling is wrong because more than just money is at stake. Money is your time and energy and talents. These are God's gifts. Does it seem fitting that anything so precious should be risked on the turn of a card or the

length of a horse's nose?

There are some who will say that, if gambling means staking something of value on a future unpredictable event, then we are *all* gamblers. From birth to death we must contend with the element of chance or unpredictability. But most of these you can meet with prudence, fore-sight and responsibility. We can exercise care, intelligence and the use of scientific knowledge or seeking experienced counsel and taking out insurance. But there are some gambles not inherent to life. Some are men-made to provide innocent and harmless amusement, or wholesome recreation and thrills, or the possibility of easy money. And it is not easy to precisely define what is good and what is bad gambling. But we can sense the difference between betting \$10.00 on tomorrow's weather and planting a crop which depends upon the weather. Or investing money in a business and speculating on the stock market. Or paying to watch a football game and buying a chance upon a football pool. Or playing scrabble in one's home and playing bingo in a public hall. And there are some other things about which we can be certain: in the long run, organized, public gambling, whether legal or not, is "gimmicked" against the player; it produces social and economic dislocation among families; it leads to political bribery and corruption; it promotes organized crime and racketeering; and finally it benefits *no* one except the operator.

Knowing these things, yet

Fifty million Americans gamble regularly against odds that make it impossible for them to win.

Twenty-six million play bingo and participate in lotteries, raffles, and port pools.

Twenty-two million play dice and cards for money.

Nineteen million bet on the outcome of athletic contests or political elections.

Eight million finance the policy or numbers rackets.

Eight million play horses at the track

while millions more wager illegally with book makers.

And these gullible citizens contribute fifteen billion dollars annually to finance the nation-wide interlocking work of organized crime syndicates.

Some people, including both professional gamblers and certain church groups, believe that legalized gambling is the answer. But it has been tried and found wanting in state after state that has experimented with legalized gambling only to reject because of the social, economic and political evils that followed. I have heard stories of how New Kensington welcomed with open arms, some years ago, dog racing. But, not long afterwards, those same merchants and townspeople, who had looked to the races to put money in their own pockets, were crying, for the poor, who could least afford it, were the hardest hit. And wherever you have gambling, unscrupulous racketeers and promoters always move in. Even charitable and religious lotteries become the tools of hoodlums and professionals. Every single responsible study of public gambling has shown that it stands condemned likewise before the bar of history: from ancient Egypt and Elizabethan England to colonial America and contemporary United States. The quarter or two dollars spent by an American citizen, Christian or otherwise, for a chance on the number or a horse in third place or for a bingo or raffle ticket stands a good chance of eventually becoming a part of a political bribe, or being used to corrupt a police officer, or financing a dope or prostitution ring, or ending up in a racketeer's bank account.

The only way public gambling can be controlled and eliminated is by laws, the enforcement of those laws and the public support of those who enforce the laws. The reputation of this town for corruption, in all its forms, is exceeded only by Chicago. The responsibility for that corruption and the reputation of New Kensington lies upon the shoulder of each one of the Christian men and women of this community (beginning with you people right here). *You* are the

people who determine what is right and wrong in this community. I personally feel that we cannot blame anybody else, any other group or element or community or party or church in New Kensington until we have done everything that we can to make ours a decent city. Christians are going to have to learn to get down on their knees and pray for the Holy Spirit to work through them in bringing about a moral rearmament, first, within themselves, then within their church and finally within the community itself. *"For the Lord has a controversy with the inhabitants of the land."* And Hosea was speaking to no one else but you and yours and me and mine.

Personally, I am against *anything* where you are promised the possibility of something for nothing. This was the attraction of the now defunct T.V. quizz shows. The basic commandment involved here is "Thou shalt not covet" and if we consider our life and our possessions as gifts of God and ourselves as stewards of those gifts with responsibility to care and nourish and develop them, then by the teaching of the Ten Commandments and by the teaching of our Lord Jesus Christ it is *wrong* for a Christian to *gamble* because it puts his own soul in jeopardy and because it will lead to the destruction of those ideals and of that nation which he holds so dear. As one evangelist put it "The man who gambles and wins is a thief; the man who gambles and loses is a fool. Now take your choice."

"The Lord has a controversy with the people of the land." That's us.

On this question of gambling, everyone is either for it or against it. Where do you stand?

All right now, what shall we do about it?

CLAIMANTS FOR SUPREMACY

(Continued from page four)

Proposals of Compromise

In this great struggle for supremacy between good and evil there is no place for compromise or peaceful coexistence.

Compromise is defined as "a settlement reached by mutual concession." It may be good or bad. An accident occurs on the highway. Each driver claims the other was in the wrong. With a probability of blame on both sides, they compromise by each repairing his own car. It is right to compromise on opinion or policy pertaining to things outside of the field of morals, but we sin against God when we compromise on principles of right and wrong.

When God commanded Moses to lead Israel out of Egypt, Pharaoh first answered by absolute refusal. He said "Who is the Lord that I should obey his voice?" As the procession of plagues marched by, Pharaoh began to compromise: "Go, sacrifice to your God in the land. Ye shall not go very far away." The next was: "Go, ye that are men." If they left their families behind they would soon return. The next was "Go, but let your flocks and herds be stayed."

You ask, Why did not Moses settle for that? We might say: "Now Moses are you not being a bit stubborn? Why don't you meet him halfway? Pharaoh has yielded on the main demands. Only these material issues are at stake. Why gamble on the possibility of losing everything?"

Moses' answer was: "Thou must give us also sacrifices and burnt offerings; that we may sacrifice unto the Lord our God. Our cattle also shall go with us; there shall not a hoof be left behind."

Not until after the death of the firstborn did Pharaoh say: "Rise up, and get you forth from among my people; both ye and the children of Israel: and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also."

A classic illustration of this kind of compromise is that of the prophet Balaam. Balak, king of Moab, offered him big money if he would pronounce a curse upon the armies of Israel which he feared. Balaam was interested. He tried to scheme a way by which he could

collect the money without bringing the curse of God upon himself. He strung along with Balak, fishing for bigger and better offers.

Then he hatched a bright idea. If he could get Israel to sin, they would bring a curse upon themselves. We see the details of the plot with Balak being worked out in the dark. This is what comes out in the public: Balaam "taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Rev. 2:14).

This was called "the doctrine of Balaam." While secretly compromising with evil, he wittingly managed to get the money without pronouncing the curse himself. But unwittingly, he managed to let himself be killed. "Balaam also, the son of Beor, they slew with the sword."

The current drive for peaceful co-existence with the Communists is compromise of the most perilous nature. The term originated with the Communists themselves. A God-fearing nation and a God-hating nation might peacefully reside in the same world providing neither is aggressive in its character. At the point where aggression begins, peace ceases to prevail.

Christianity and Communism are both aggressive by nature. Christ's command to Christianity is to make all nations Christian. Satan's decree to Communism is to make all nations godless. Here there can be no "no man's land" of peace.

In 1920, Lenin made this declaration:

"We seek peaceful coexistence to put our enemies to sleep. As long as capitalism and socialism exist we cannot live in peace; in the end one or the other will triumph. A funeral dirge will be sung over the Soviet Republic or over capitalism. As soon as we are strong enough to defeat capitalism as a whole, we shall immediately take it by the scruff of the neck."

Lenin also said:

"Force alone can settle problems of political liberty and class struggle and it is our big purpose to organize that..."

Without concession we shall not be able to carry out our program—concessions do not mean peace with capitalism, but war on a new plane.

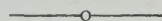
Whenever we succeed in mixing fire and water without the water quenching the fire or the fire consuming the water, we may discover some way whereby good and evil can peacefully exist together.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Summit Conference

The devil once arranged a summit meeting on an exceeding high mountain where he offered Christ the kingdoms of the world and the glory of them. Just one condition was attached—Christ was to bow down before him. Could you imagine Jesus saying: "Oh, I would never consent to bow down and worship you. But in the interest of peace I propose that we enter into a non-aggression pact agreeing not to interfere with each other's interests?"

What Christ did say (and what His people must say) was: "*Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*"



Doom of the Dictators

By Rev. Delbur H. Elliott, D.D.

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FROM THE STUDY WINDOW

David M. Carson

Head of the Department of Political Science, Geneva College

Andrew Fletcher said, in 1703, "Give me the making of the songs of a nation, and I care not who makes its laws." I think he did not have in mind the modern disc-jockey show. But his words have their frightening measure of truth today as when they were spoken.

If his words were true when songs were passed along from home to home, with an occasional sheet of music or singing school, consider how true they must be now, when there is "hit-parade" music from the moment when the radio alarm turns on the "Rise and Shine" show until we snap off "Music for Dreaming" and go to sleep. For the teen-ager, especially, this provides an enveloping mental and emotional climate, spiced with effective rhythm and backed up by bally-hoo of singing stars such as kings seldom receive.

What sort of climate is it? A typical sample sets the tone:

Whenever you are near
My mind is never clear
But I like it, mm, like it,
How about that
I can't control myself
Whenever you're around.

In this hit-parade world, only "love" really matters: education is a painful nuisance, qualities of character are almost entirely ignored, the rare references to religion are absolutely counter to Christianity. The most important thing about love is sexual attraction. "Faithfulness in love" is greatly emphasized, but being interpreted, this means going steady by 16. To emerge into the twenties without marriage is implicitly looked on with horror.

How seriously do teen-agers take all this? I don't know. For many of them, especially those with high standards set at home, it probably has little effect. Even in such homes this is not always true. And for many young people,

with no such alternative standards, the hit-parade sets the pattern of thinking and of emotional reaction. Anyone who teaches a teen-age Sabbath School class can verify this.

To me this raises the question: what sort of society does America desire? As a society, we are reaping what we are sowing. I don't know that we care enough to bother to change. It is an indictment of our society that so many people, for money, are willing to tear down the standards of home life, which are always difficult to maintain; it is a further indictment that the rest of us are letting it happen.

At the very least, we have a responsibility in Christian homes and churches to give careful teaching about the Christian ideals and standards of love and marriage:

that the relationship of husband and wife is beautiful, so beautiful that Christ used it as a comparison of the relationship between himself and his church, so beautiful that it is not to be soiled by impure thoughts or actions, so wonderful that it is to be treated with honor.

that for each of His children, the Heavenly Father has a perfect plan; this plan usually includes marriage, sometimes not; but always in His love. He plans the very best for each of us.

that the responsibility and opportunity of young people is to walk so carefully in the Holy Spirit, developing intelligence and character, the fruit of the Spirit, so that they will be ready for the person God has in mind.

Only here can we find the antidote to "hit-parade" morality.

Alcoholics are being produced in the U. S. at the rate of more than 1,200 a day.

—Dr. Andrew C. Ivy